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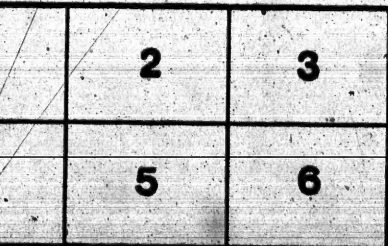
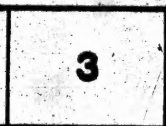
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MAY I DRINK MODERATELY ?

IT IS A GREAT SIN TO DRINK MODERATELY OF ALCOHOLIC BEVERAGES.

READ and be convinced. Do you doubt, and ask Why? That is a fair question. Every person who states a proposition should have good reasons why. By their fruits ye shall know them, is a sound philosophical maxim, like all other maxims of Holy Writ. The respectable moderate-drinking reader, to whom this tract is addressed, has no need to be told that drunkenness is a great diminisher of human happiness. All the histories of the past and the incidents of the present time throng abundantly to this sad conclusion. But it may not be so apparent that drunkenness is the inevitable product of moderate drinking. And yet, though this plain truth may remain unrecognized by multitudes of wise and good men and women, it is just as much a truth as any other true thing. If drunkenness does not come from moderate drinking, whence *does* it come? No one dare say that it can be produced by any other process than beginning and continuing the practice of drinking. Of the number who begin and continue that practice, a number—greater or smaller according to circumstances—will become drunkards; and with their drunkenness will come the various and extensive forms of inconvenience, misery and crime, always attendant upon that unhappy condition.

If many persons of great religious, political, financial and social influence, now practice the vice of moderate drinking, a future day will inevitably have a large number of drunkards; and, on the other hand, if but few persons drink but few will be drunkards. What is true of an individual is true of a community. As a man soweth so shall he reap. The number of those who die from drunkenness is not known exactly, but is generally underrated

rather than overrated, and is not far from 100,000 in Canada and the United States each year; and when we say these countries contain half a million of drunken men and women, we are probably rather under than over the mark. A full half million pass to the drunkard's grave in five years, at the rate of a hundred thousand a year; and thus, by simple arithmetic, the class called drunkards would in that time be extinguished if not supplied from some source. The class is *not* extinguished, notwithstanding so many die; hence, from *some* source, the stock is kept up. What is that source? Who furnish the cause of this unhappy effect? Unquestionably those who begin and continue the practice of drinking alcoholic beverages in any of the forms and names by which they are known, from the mildest fermentation to the most concentrated distillation. Every one who drinks them at all, unless for urgent medical reasons, is a member of the great alcoholic party, through whose aggregate agency his great iniquity is continued. Men and women strive to fabricate a fig-leaf refuge to shrink behind when this subject is considered. Many who drink are loud in their condemnation of drunkenness, earnest in their desires and efforts to procure by law a relief from the miseries of drunkenness, and even willing to have a stern and sternly-enforced prohibitory law against the *selling* of these beverages of death. In all this they are right; but the evil can never be cured until the duty of total abstinence is practically carried out by individuals who drink moderately. DRUNKENNESS CANNOT BE PRODUCED WITHOUT MODERATE DRINKING, AND DRUNKENNESS CAN NEVER BE STOPPED WHILE MODERATE DRINKING CONTINUES. The vender of these beverages may be—and oftentimes no doubt is—a highly sinful and eminently mischievous person, because his traffic leads to drinking. He is the *indirect* producer of vast mischief, and, as such, is to be rebuked and hindered in his traffic. The drinker is the *direct* producer of the mischief. The vender *causes* the sin, the drinker *commits* the sin, and both are sinners. The vender has this palliation (if crime admits of palliation),—that he sometimes gains a pecuniary profit by the traffic. The drinker is not only the direct sinner, but pays his money for the privilege of sinning; and, if there be any degrees in this guilt, the *drinker* is the worse of the two. And if there be any difference in the degrees of guilt between moderate drinkers and drunkards,

the moderate drinker is worse than the drunkard, because he sins without inducement. In estimating the moral turpitude of an evil deed it is necessary to consider the situation and circumstances of the evil-doer. How stands the case between the respectable and (so-called) sober drinker and the drunkard? The first has, as yet, a brain unclouded by alcohol. His capacity to estimate the relations between cause and effect is undiminished. His appetite does not urge him to drink. He feels none of that craving for stimuli which perpetually presses upon the drunkard. He is in good repute among his respectable neighbors and friends, and is so situated as to be able duly to appreciate the value of a good reputation. And yet, with all these potent dissuasives to hold him back, and no appetite to urge him on, he drinks, although he well knows—or ought to know—that his example is fraught with mischief to all who follow it; and he also knows—or has good chance to know—that, if he occupy a high position, his example *will be followed*. The drunkard, standing exactly in a reverse position, is, comparatively, undeserving of censure, and infinitely less mischievous—so far as the effect of his example is concerned. Upon these data, and others like them, not here referred to, we can come to no other results than these:

1st. That drunkenness is a great evil—always accompanied by other great evils, and the direct and indirect cause of nine-tenths of the poverty, misery and crime, which rests heavily on the civilized world; for all which the moderate drinkers, who produce the drunkenness through which they come, and without which they would not come, are clearly responsible.

2nd. That drunkenness is produced by those who continue to drink alcoholic beverages, and the continuance in drinking is produced by beginning to drink.

3rd. That those who begin or continue to drink these liquors have no valid reasons for so doing; and have always before them many and strong reasons why they should not begin or continue.

4th. That if drunkenness, with its long array of evils, be the worst thing on earth—which is, doubtless, true—then those who *produce* this worst thing on earth are, in fact, the most mischievous workers of iniquity on earth; and those whose eyes are open to the consequences are the wickedest people on earth; and those

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MAY I DRINK MODERATELY?

who ignorantly drink, with no bad intentions, though less wicked, are actually more mischievous than those who wilfully sin.

5th. That each one who drinks intoxicating beverages at all, contributes—in proportion to that drinking—to the great aggregate by which drunkenness is brought upon society.

6th. That the respectable moderate-drinking member of society, who never indulges to excess, presents a more mischievous example than the drunkard.

7th. That reputable parents and heads of families who present the example of moderate drinking to their children and younger relatives and friends, and, what is still worse, furnish drink to such persons, are very much the worse of all violators of the law of God, and, beyond doubt, do more hurt in the earth (in proportion to their numbers) than ten times the number of those who habitually violate all the commandments in the Decalogue; because these commandments of the Decalogue would not be extensively violated if it were not for the excessive and partial drunkenness produced by these practices and examples.

Reader, what say you—will you belong to the liquor party? The water party earnestly urges you to join it. Will you remain a member of the liquor party, where you have to pay, be in danger and do harm, when you can cast off all responsibility for the evil of drunkenness, save your money, escape danger and do good, by joining the water party? What say you?



